

# *China's Anhui Province Contains Exceptional Cultural Genes and Specific Methods for Improving Corporate Social Responsibility*

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**Abstract:** Chinese cultural tradition can provide an appropriate “soil” for foreign CSR concepts and contribute Chinese wisdom and experience to global CSR theory and practice. Deep cultural accumulation in the Chinese province of Anhui has fostered the development of a distinctive humanistic spirit, rich in moral essence and value implications. “In the course of historical development, Anhui culture has gradually merged into one, establishing a culture with “homogeneity,” while Anhui culture is characterized by “inclusivity” and “innovation.” From the perspective of regional geography, Anhui culture exhibits an extended form of derivation that has profoundly influenced the cultural evolution of China. On this basis, the specific paths of inheriting Anhui's excellent cultural traits in order to enhance corporate social responsibility are proposed in terms of innovative development, honest management, harmonious development, environmentally friendly development, and shared development.

## 1. Introduction

Cultural genes are “the basic factors and elements of cultural system inheritance” which are primarily expressed in beliefs, habits, and values[1]. In contemporary times, culture has become the value dimension of economic and social development worldwide; “culture is the soul of a nation and a country.” A nation's and a people's culture is their essence. A robust culture makes a nation prosperous and a strong nation strong”, “China has firm road, theory and system confidence, the essence of which is cultural confidence based on the heritage of a civilization that dates back more than 5,000 years”, “The deepest spiritual pursuit of a nation must be in its culture”, “The deepest spiritual pursuit of a nation must be in its culture”, “The deepest spiritual pursuit of a nation must be in its culture”, “ The deepest spiritual aspiration of a nation must be encoded genetically in its national character, which has been transmitted from generation to generation. The “cultural gene” theory is based on a strategic evaluation of the new era of socialism with Chinese characteristics and is proposed at the strategic apex of promoting the great rejuvenation of the Chinese nation. The profound cultural deposits of Anhui have fostered the development of a singular humanistic spirit that is rich in moral essence and value implications[2]. which is crucial for firmly establishing

cultural self-confidence and promoting the growth of culture and the development of a strong cultural province.

## 2. Anhui Cultural Genetic Characteristics

Anhui cultural genes are internalized by the Anhui people, and they occupy a dominant and deeply rooted position, exerting a far-reaching influence on the value orientation of Anhui culture, with the characteristics of “pluralism” and “symbiosis”, the inclusive character of incorporation, the form of extension, and the value orientation of “extension and integration.” It possesses “pluralism” and “symbiosis” characteristics, an inclusive nature, the form of extension and derivation, and the innovative quality of keeping up with the times.

### 2.1 The Terms “Pluralism” and “Symbiosis”

In addition to being a universal biological phenomenon, symbiosis is also a universal social and cultural phenomenon[3]. Anhui's geographical and historical characteristics demonstrate that its culture is a symbiotic system and evolves in accordance with the law of symbiosis.

“pluralism” was the origin of Anhui culture. The province of Anhui is a significant cradle of Chinese civilization. According to written records, archaeological excavations, and physical evidence, Anhui's outstanding traditional culture is the result of the continuous inheritance and development of its cultural genes. Paleolithic sites such as Fanchang Renzhi Cave Site, Hexian Longtan Cave Ape Man Site, Xuancheng Chenshan Site, Ningguo Shuiyangjiang Site, and Chaohu Yinshan Homo Sapiens Site have been discovered in Anhui. It is a region influenced by the Neolithic Yangshao, Longshan, Qingliangang, and Indigo Glazed Pottery cultures. Anciently, the Huaxia clan in the Yellow River basin, the Miao-Ban clan in the Yangtze River basin, and the Dongyi clan in the Huai River basin merged and formed the cultural ancestry of Anhui[4]. Population migration caused by wars and famines, as well as the long-term influence of the surrounding Central Plains culture, Qi and Lu culture, Chu culture, and Wu-Yue culture, etc., led to the evolution of Anhui culture into three sub-cultural regions: the Huaihe River basin's Eddy and Huai culture, the Yangtze River basin's Wanjiang culture, and the Xin'an River basin's Huizhou culture. Anhui's culture has evolved into three subcultural regions: the Huaihe River Basin, the Anhui River Basin, and the Xin'an River Basin[5].

The transition from “pluralism” to “unification of pluralism” Historiographically, Anhui was predominantly a “divide and rule” state, and the spread of culture and migration, as well as conflict and confrontation, were common occurrences. Until the Kangxi period of the Qing Dynasty, the current territory of Anhui was unified in terms of administrative areas during the Ming Dynasty. During this time, the province was established. In this process, Anhui culture gradually transitioned from “pluralism” to “homogeneity,” and in terms of cultural genealogy structure, Anhui culture gradually formed into a pluralistic cultural genealogy structure consisting primarily of a single element, and constructed a distinct, comprehensive, and interconnected cultural system. The cultural genes of Anhui have a distinct, comprehensive, and interconnected cultural system, thereby exhibiting the inherent symbiotic characteristics. The “one” culture of Anhui, which is comprised of multiple cultural genealogies, has been consistently incorporated, integrated, and developed with the increasing stability of Anhui's administrative division since the establishment of the People's Republic of China. Despite appearances, the Anhui culture has a complex internal structure. Geographically, from the north to the south of Anhui, there are a variety of plains, hills, riverine plains, and mountains, among others. As a traditional agricultural province, Anhui has both dry farming and rice cultivation in the Yangtze River delta[6]. Harbin Institute of Technology Anhui cultures are co-born in the same cultural ecosystem in this geographical setting, and the resulting

civilization forms contain cultural traits that are not only symbiotic, holistic, and continuous, but also diverse, homogenous, and complementary. Since the reform and opening up, with the strong promotion of industrial culture, the traditional society appears to be disintegrating or choosing to hibernate, and the culture of Anhui has emerged as the “false crystal phenomenon” described by German philosopher Spengler in *The Decline of the West* [7]. --Multiple cultural factors are extruded, juxtaposed, and at odds with one another, but not completely fused, and there are complex structures and tensions in the deep layers of cultural forms.

## 2.2 Characteristics of Inclusion That Are Inclusive

Anhui culture is a branch of Chinese civilization, has an inseparable relationship with Chinese civilization, and shares the same cultural genes[8]; Cultural exchange and reciprocal appreciation are indispensable for social advancement. In its extensive exchanges with neighboring regional cultures, Anhui culture has always maintained an open system, assimilated the positive aspects of other cultures with an eclectic attitude, and maintained a vigorous and creative vitality. In the thousands of years of historical transformation, Anhui culture has merged from diversity to unity through the process of intermingling and convergence, and has been culturally eclectic, economically interdependent, and emotionally close to each other[9], which gives Anhui culture great inclusiveness and absorbing power and produces Anhui's unique cultural genes, including modern “red genes”, Chinese excellent traditional cultural genes, and foreign excellent cultural genes. It is the ultimate determinant of Anhui society's existence, evolution, change, and development. Anhui contains both explicit cultural genes, which are represented by material objects such as the ruins of the apes in Hexian, Anfengtang (*Paeonia lactiflora*), the cemetery of Liu'an family of Huainan kings, the cemetery of Zhu Ran family, the twin pagodas of Guangjiao Temple, the cliff carvings of the valley flowing springs in Tianzhu Mountain, the stone carvings of the imperial city and The philosophy of “the people's heart”, the spirit of self-improvement of “the old steed in the stable, the will of a thousand miles”, the unique state of existence of “the more famous and natural,” the spirit of “the big package” of pursuing truth from facts, the openness and commitment of “the more famous and natural” The spirit of “Huangshan Pine”, the spirit of “Wangjiaba”, the spirit of “three times through the door of the house without entering”, the spirit of “public but not private”[10], the virtue of being a clean and honest official with “no selfishness in the iron face”, the academic orientation of “harmony and harmony in the world”, the spirit of conducting business with “righteousness and profit in parallel”, and the spirit of “learning from foreigners to control them” “These cultural symbols and cultural spirit are ingrained in the veins and bones of Anhui culture, refining the spiritual nature of the Anhui people. These cultural symbols and cultural spirit are ingrained in the blood and bones of Anhui culture, refining the spiritual character of the Anhui people and constituting their distinctive spiritual world.

People from Anhui are skilled at “thinking,” “scheming,” “managing the world's affairs,” etc. Anhui people, whether in government or business, demonstrate a culture of “thinking” and “scheming” with the aid of their education system and clan inheritance system. For example, Guan Zhong helped Qi, Jiang Shang helped Zhou, Gan Mao and Gan Luo helped Qin, Zhang Liang helped Liu Bang, Fan Zeng helped Xiang Yu, and other wise officials and strategists made a name for themselves in history, as well as Huan Wen, the “lord of the generation”, Huan Chong, the “able minister of the Eastern Jin Dynasty”, and the “generational leader”. “Huan Chong, Huan Xuan, who established himself on behalf of Jin, the Bozhou Li family with three prime ministers, the imperial family of Zhu Yuanzhang, Zhang Ying and Zhang Tingyu, who were the prime ministers of Kang, Yong, and Qing, and Li Hongzhang, who was a well-known minister during the late Qing Dynasty. In addition to value relevance and spiritual concern, Anhui culture emphasizes on the specific

challenges of the present. Anhui culture follows the important tradition of Chinese academic culture, which aims at “governing the country and pacifying the world” and emphasizes medical, agricultural, astronomical, calendrical, water conservation, canal administration, salt administration, and other “affairs of the world” The reason for this is that Anhui culture is able to withstand the power of time and changes in the world and appears to be weighty and profound.

### 2.3 The Origin of the Outreach Form

“From the standpoint of regional geography, the Anhui culture displays a highly derived form[11].”Anhui's illustrious and magnificent culture had a profound impact on the development of Chinese civilization. In terms of ancient culture, the culture of the You Chao clan around Chaohu Lake is the root culture of architecture in the country and even the globe, and it is responsible for the emergence of human civilization[12].In terms of philosophical thought, the Taoist doctrine, which originated in the region around Anhui Eddy and Huai, became an important part of Chinese philosophical thought and profoundly affected Chinese people's way of thinking in literature, art, education, and other basins; the bamboo forest metaphysics represented by Xiahou Xuan and Jikang profoundly affected the thinking and survival of Chinese literati in the Tang Dynasty. Jiuhua Mountain's cultivation of Daoist philosophy Jizang Dojo and Qiyun Mountain, one of the four renowned Buddhist mountains, had a significant impact on the entire nation.During the Qing Qianjia period, the Anhui School of Park Studies in Huizhou was one of the leading academic institutions [13]; Jian'an literature, with San Cao at its center, has ushered in a new era in Chinese literary history; the archaic writings of the Tongcheng School have influenced China for more than two centuries. Liu An, the king of Huainan during the Western Han Dynasty, is credited with inventing the folk art of creating bean curd, which has since spread around the globe. During the Ming and Qing dynasties, the art of creating Hui School designs spread to Nanjing and Hangzhou, spurring the evolution of carving in the entire Yangtze River Delta. The folk opera drama Qingyang cadence, which spread from a corner of southern Anhui to Min, Xiang, Sichuan, Henan, Jin, and Lu, influenced the formation and development of Huizhou opera, Beijing opera, Gan opera, Sichuan opera, and Huangmei opera[14]. Huiban's arrival in Beijing led to the origin of Beijing opera, etc. Anhui cuisine has become one of the eight major cuisines in China because of Anhui merchants; in terms of local characteristic culture, the Huizhou culture in the Xin'an River basin is even more colorful, with Huizhou merchants, Huizhou painting school, Huizhou carving, Huizhou architecture, Huizhou cuisine, medicine, science and technology, and the business activities of Huizhou merchants in the Ming and Qing dynasties had a significant impact on the development of these fields.Anhui did not constitute a political, administrative, or cultural center with control and deterrence, nor an economically developed center of industry, commerce, finance, and trade, despite the fact that historically Anhui had a developed culture and a wide variety of talents[15]. On the contrary, Anhui is experiencing a severe brain outflow. Due to various factors such as population growth, poor land, and a dearth of resources, the hardworking and capable Anhui people tend to leave Anhui in search of survival and development opportunities in other political centers or economically developed cities; this mechanism also applies to the cultural realm.

### 2.4 Creative Characteristic of Being Contemporary

Keeping up with the times and innovation are the objective laws of civilization's perpetual development[16]. The evolution of Anhui culture has paralleled the growth of Anhui civilization, and there are now not only the traditional non-variable factors formed over thousands of years, but also the variable factors formed with the passage of time; the constant interaction between these two factors constitutes the relatively stable Anhui cultural structure. “Guan Zhong, the first minister of

China, “did not admire the past, did not dwell in the present, changed with the times and changed with the customs,” and assisted Qi in becoming a potent state during the Spring and Autumn period. The influence of Lao Tzu's philosophy of Taoism, nature, inaction, and straightforward dialectics on the development of Chinese philosophy was profound. Not only did Cao Cao create the first true landscape poem in the history of Chinese literature, “Guan Cang Hai,” he also created and organized “Jian'an Literature” by “Cao's father and son,” which tidied up the previous soft style and introduced a new, distinctive style. Dai Zhen, the great master of the Huizhou School of Park Studies, compensated for the empty discourse about the nature of science, and his concept of “Jing Shi” was intended to prevent Park Studies from being dominated by tedious examinations and academic detachment from reality. The Tongcheng School, the most influential prose school of the Qing Dynasty, revered the ancient texts of the Qin and Han dynasties as well as the Eight Great Masters of the Tang and Song dynasties. However, it also advocated the theory of ancient literature, “emphasizing the teachings of the law without becoming mired in them,” and developed its own system. Mei Winding promoted science and innovation during the Qing Dynasty by creating astronomical instruments with Chinese and Western features, such as the guilloche ruler, the sidewinder, and the lunar instrument, and by drawing a more comprehensive star chart with reference to Chinese and Western star tables. Chen Duxiu and Hu Shi led the New Culture Movement in modern times, advocating vernacular language and making significant contributions to the convergence of traditional Chinese and modern civilizations. The first village in the world to initiate rural reform and opening up was Xiaogang Village. Anhui has made significant advances in science and technology, and its innovations in quantum information, thermonuclear fusion, artificial intelligence, and other cutting-edge disciplines have captured the attention of the international community.

### **3. The Specific Path to Inherit Anhui's Exceptional Cultural Traits and Improve Corporate Social Responsibility**

Anhui's cultural genes constitute the province's cultural soil, and various types of tangible and intangible cultural heritage have yielded enormous economic and social benefits in numerous sectors, including cultural endeavors and the cultural tourism industry. The rapid development of science and technology has increased the number of cultural change factors, and culture is perpetually regenerating and reconstructing, coalescing and sublimating. This provides a more scientific orientation for science and technology development planning and industrial layout in Anhui[17]. The decoding of Anhui cultural DNA is a prerequisite for effective corporate governance. Traditional culture exerts a stable and long-lasting influence on the way of thinking and behavior of the Anhui people, which in turn influences and modifies the internal form of Anhui society, which in turn influences and regulates the governance process of the entire society. It is also a significant force of corporate governance in Anhui, and the development of corporate social responsibility in Anhui must rely on the effective support of traditional cultural power[18]. Modern enterprises in Anhui must rationally derive CSR concepts from their intrinsically outstanding core values and implement them accordingly.

#### **3.1 Innovative Development**

By keeping up with the times, innovating, and advancing through extensive cultural exchanges with neighboring regions, the Anhui culture can perpetually retain its vitality and innovative vigor. Innovation plays an increasingly crucial role in the growth of businesses. CSR necessitates the disclosure of information on indicators such as operating income, profits, and total tax payments in order to reflect the impact of production and operations on society and the environment. Anhui

enterprises must disclose more specific information, such as: economic indicators in consecutive years for comparison; the 14th Five-Year Plan development strategy and structural adjustment targets; quantitative and qualitative descriptions of the enterprise's future development; total assets, gearing ratio, total exports, labor productivity, energy consumption per 10,000 yuan of output value, investment in environmental protection, and improvement of production; and total assets, gearing ratio, total exports, labor productivity, energy consumption per 10,000 yuan of output value, investment in environmental as well as the enhancement of production efficacy by means of technological innovation, waste recycling rate, etc.

### **3.2 Ethical Conduct in Business**

The significance of “integrity” in Anhui culture is reflected in the modern success of Anhui Huizhou businessmen. Anhui must establish the integrity management index system, which can refer to the international integrity management index system that is more mature, such as the establishment of product quality management system and its implementation, contract and trustworthiness, responsible procurement, anti-corruption and anti-bribery management system construction, after-sales service system and customer complaints and response, customer satisfaction survey, etc., and require all entities to adhere to it. All companies' social responsibility reports should contain varying levels of disclosure for this section.

### **3.3 Harmonious Development**

The Anhui culture has great inclusiveness and absorption capacity, and its concept of harmony has rich spiritual connotation and inspirational meaning, which is consistent with the modern corporate culture's pursuit of harmony. According to their own development characteristics, businesses should select the appropriate CSR report format and attempt to emphasize the relevant characteristics. CSR should include the basic information of employees, the observance of labor laws, the payment of social insurance for employees, the development of job skills training for employees, the provision of conditions to ensure work-life balance for employees, the establishment of a safe production and management system, and other major indicators, and the CSR report should include specific and informative disclosures.

### **3.4 Green Development**

Enterprises in Anhui have always placed a high priority on environmental protection and have innovated initiatives to promote green development. Some businesses adhere to national policies and disclose the results of their efforts to reduce carbon emissions; some companies, in addition to establishing and improving their own environmental management systems, encourage their subsidiaries to actively pass environmental management system certification, set up energy-saving and environmental protection departments, and increase green environmental protection publicity; some businesses link environmental protection efforts to financial outcomes; and some businesses link environmental protection efforts to public relations efforts. Some businesses link the efficacy of environmental protection with performance in order to increase the environmental consciousness of all employees. Monitoring and prevention of environmental quality and environmental accidents, total expenditure and total investment in environmental protection, emissions of wastewater, waste gas, solid waste, etc.

### 3.5 Shared Progress

Anhui's culture has had a profound impact on the development of Chinese civilization, and the sharing of results is a defining characteristic of Anhui culture. To reflect shared development, CSR should emphasize “shared development,” “practicing social responsibility,” and “social welfare,” and disclose the following information in a standardized or variable manner: “Social welfare,” “social welfare participation,” “social responsibility,” “practice of social responsibility,” “livelihood responsibilities,” “environment and society,” and “support for community and public utility development.”

### 4. Conclusion

In the absence of formal institutions, informal institutions such as culture and customs can serve as a substitute. With the development of China's economy and the need for sustainable development, the Chinese government is paying increasing attention to the issue of corporate social responsibility and has issued policies and regulations on CSR on an ongoing basis; these formal institutions have effectively promoted the fulfillment of social responsibility by Chinese enterprises. Nevertheless, the current degree of social responsibility among Chinese businesses is still relatively low. The province of Anhui has a long and illustrious history, which has resulted in the development of an exceptional traditional culture with very dense and rich connotations, which can serve as an impetus for businesses to actively fulfill their social responsibility. We must further correlate it with CSR and look for ideas within it that are compatible with CSR theories. The cultivation of cultural confidence is a lengthy and intricate process that must permeate all facets of an individual's life, including ideology, lifestyle, and value identity. To absorb Anhui's excellent cultural genes, enhance Anhui's CSR awareness, formulate countermeasures based on the laws of cultural genes evolution, follow the new trends of contemporary economic, social, scientific, and cultural development, continuously explore new ideas and new methods, and echo the new expectations of people's growing needs for a better life and rich spiritual food, construct a CSR system in accordance with Anhui's situation, and lay a solid foundation for the future. The fruitful results of social construction in Anhui in the new era are the greatest impetus for forging the new grandeur of Anhui's cultural genes in the twenty-first century. With the cultural construction to coalesce the development momentum of Anhui enterprises in the new era, the inheritance of Anhui's excellent cultural genes, exchange and mutual understanding, openness and tolerance, Anhui can become a modern and powerful province with a robust scientific and technological base and innovative prowess.

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